



Newsletter

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WOMEN

Lutheran World Federation



Women and World Disarmament

Wendy Ward

For five days in April, women from 23 countries met in Vienna, Austria, to confer on their mutual desire for world peace and disarmament, citing the effects of the arms race on women and women's involvement in peace education efforts. During this time together, the women built and strengthened bonds of international friendship -- a sign of hope set against a backdrop of nuclear arms proliferation and its potential for mass destruction.

Held from April 17-21, "Women and World Disarmament - An International Seminar" drew 82 women representing 34 non-governmental organizations. Five persons attended under the auspices of Lutheran World Federation: Eva Zabolai-Csekme, from the Women's Desk of LWF; Marianne Flügge and Ursula Gertz, both from the Federal Republic of Germany; Casselia Stewart, Liberia; and Wendy Ward, United States.

Informal exchanges of ideas and information flourished amidst the plenary sessions and scheduled small groups discussions, often overcoming political and cultural differences (and sometimes language barriers as well). Receiving particular attention were the three designated topics for the conference: social and economic consequences of the arms race to women and the family; peace and disarmament education, particularly through mass media and educational structures; and involving and organizing women in peace and disarmament work.

At the conference's final session the participants adopted a statement on disarmament to be sent to the United Nations Special Session on Disarmament, which was convened at the UN in May. This message asserted that "Women call for general and complete disarmament" and outlined proposals, including a halt on development and deployment of new weapons (such as the neutron bomb);

a ban on all nuclear weapons and destruction of current stockpiles; conversion from military to socially useful production; and peace/disarmament education efforts.

The conference opened with speeches by three distinguished women -- Dr. Herta and Paul Amirson, Austrian Minister of Science and Research; Ms. Helvi Sipilä, United Nations Assistant Secretary-General for Social Development and Humanitarian Affairs; and Ms. Liselotte Waldheim-Natural, Chief, United Nations Center for Disarmament at Geneva -- who spoke on why women need to press for a halt to the arms race and for steps to be taken to begin disarmament.

During the working sessions, participants cited the ways in which high military expenditures slowed economic and social development, caused unemployment and inflation in many industrialized countries, and threatened the struggle for national independence in developing countries. "Women (and children) are often the first victims of unmet human needs due to high military spending," conferees noted. Delegates made a strong plea that women raise their voices to halt the astronomical expenditures for the military and divert the funds to relieve the misery of poverty and hunger and provide for economic development.

Of particular disappointment to me was the realization that rarely was the church mentioned as a vehicle for peace education and peacemaking efforts. Usually as a source of contact with people, the suggestion came from myself or one of the other women connected with a religion-related group. People weren't hostile toward the church or Christianity -- they just never thought about it in terms of working toward world disarmament or world peace. To put it bluntly: I found that at this gathering, as in so many other peace gatherings, the church's presence simply is not felt. Naturally this situation is of concern to me, and it raises serious questions: Should the church be making a more visible contribution to peace work? Or is it indeed making such a contribution but not being perceived as doing such? What are the possibilities and limitations of working with "secular" peace groups? Or should we remain within a religious context? Certainly this lack of presence has to do with hierarchy and constituency -- can the church hierarchy (if so inclined) work effectively in peacemaking if the church's constituency is indifferent or negative to peace efforts?

Wendy Ward

While the women were unanimous in opposing the neutron bomb and the production and use of nuclear weapons, several participants stressed the need to halt development of conventional weapons as well. Delegates to the conference agreed that they must inform themselves on the arms race and current disarmament negotiations, then utilize this information to educate other women.

Methods and materials for peace education were the subject of much discussion and exchange of ideas. Participants discovered, however, that methods which are useful and effective in one country are sometimes not viable in other countries. Nevertheless, this mutual exploration and exchange of ideas did inform women of what was happening in other countries.

Among the concrete suggestions for peace education methods were those of continued meetings of women, particularly in conjunction with the UN Decade for Women; use of existing media channels -- radio, television, and publications -- to promote news about peace actions and views on disarmament; on-going exchange of information between women from various countries; initiatives to train teachers in peace education and to screen text books to rid them of images of war, hatred, racism and sexism, replacing them with images of peace, cooperation, and coexistence; and use of visual arts and music.

During the final working session, women spoke about their concern for the importance of public opinion and the need for mass movements and actions, especially an intensified campaign against the neutron bomb with rallies and marches. They saw the vital need for promoting understanding among peoples of the world and eliminating cold war "enemy" images, along with peace activities which underscore the relationship between the arms race and other issues, such as hunger and oppression, and which speak to women on all levels.

The theme of cooperation and contact between nations and people of the world was enacting during those five days in Vienna. As the conference's concluding statement said: "The atmosphere engendered by the group discussions was one of constructive cooperation throughout. The dialogue was informal but informative. Despite differing political perspectives, the women proved once again their capacity for rational exchange, sensitivity to the feelings of others, and the joyful strength of sisterly solidarity."

However, much work and organizing lies ahead if the spirit of the Vienna conference and the women there is to become a reality on all levels of government and daily life -- and works of war are seen no more.



Thirty seven women from twenty five countries participated in the
ADVANCED LEADERSHIP DEVELOPMENT SEMINAR FOR WOMEN

which was organized by the LWF Women's Office. It took place in the Ecumenical Institute Bossey, Switzerland from May 8 to July 15, 1978.

The main topics of the seminar were in the areas of theology, including bible studies, ecumenical relations, development, organizational techniques, communication and the role of women in church and society.

A detailed report on the seminar will be printed in the next issue of the newsletter "WOMEN". In addition, a document on the seminar is being planned.

Emancipation of Women and Peace *

Herta Firnberg

When we look at the history of the women's movement in Europe and North America, at the vital women's movements in all continents, and consider the insight into political, social, cultural and economic interrelationships, it becomes evident that the topic "Women and World Disarmament" is closely linked to the efforts made to break down all barriers of discrimination - since this is the prerequisite for a new, peaceful world order.

In an exchange of letters between Albert Einstein and Siegmund Freud in 1932, Albert Einstein wrote, "... everything that promotes cultural development is part of the struggle against war". These were prophetic words indeed.

In the light of our experiences and our knowledge of the world situation at the present time we feel that more involvement of women in a country's cultural and social life is part of an integrated demand for a policy of peace. Today's political reality, however, does not give much occasion for optimism:

About 60 million people in the world draw their wages from military budgets. Writers, philosophers and scientists, such as Victor Hugo, Immanuel Kant, Thomas Hobbes and after them Einstein, Freud and many others expected technology and science to liberate humankind from war and strife but today they seem to serve arms technology.

Hundreds of thousands of highly qualified scientists and engineers are engaged in developing more and more potent systems of weapons.

About 400 billion US dollars are spent annually on armaments. This sum corresponds to the total income of about 2 billion people in the poorest countries of the world.

* Excerpts from the Address of Dr. Herta Firnberg, Minister of Science and Research of Austria at the opening of the Women's Disarmament Seminar, Vienna, Austria, April 17-21, 1978

The equipment for one single soldier in any army of the world costs about sixty times more than school attendance for one child.

These facts justify women's struggle for world-wide disarmament and peace.

The emancipation of women, their becoming equal partners to men, requires peaceful development.

The establishment of a new, more just economic world order - as was also emphasized in Mexico - is a crucial element in this connection.

As soon as we shall be able to break down the barriers of inequality among peoples, there will be no longer any cause for war, and at the same time we shall establish a firm basis for a world-wide emancipation of women.

It is through the achievements of technology and science that we now have the material resources to grant to all men and women a life in security and prosperity.

It seems, however, that the development of people's capacity to reason, to settle conflicts without applying force, has not kept pace with people's capacity to develop science and technology.

Experience incurred in two world wars, the threat of nuclear arms of destruction, the urgent problems of the world such as hunger, misery, terror, oppression, poverty and lack of freedom must make us aware that there is but one prerequisite that we need if we desire a peaceful development for all people in the world: the ban of war.

Many decades ago, the women's movements in Europe came together under the slogan of "freedom, equal rights

and peace". It was at that time that a great Austrian woman, a fighter for peace and a famous writer, Bertha von Suttner, published her challenging book "Down with Arms".

80 years ago, Bertha von Suttner declared, "The 20th century will not fade out until human society will have banned man's greatest scourge, war, as a legal institution".

Today, in 1978, in the last quarter of our century, it is high time to realize this objective: high time on behalf of the women and children, on behalf of the poor, of the oppressed, of the underprivileged, and on behalf of humankind!

Today we, the women, have to serve world peace with the same commitment - have to demand world disarmament just as did the valiant men and women before us.



We Must Act *

Helvi Sipilä

Your Seminar which deals with one important element of the universal peace effort, disarmament, offers a unique opportunity for all of us to consider what the role of women should be in this field and what is needed for women's increasing involvement in all political, economic, social or legal affairs for the strengthening of world peace. It may sound frightening, but it is true that women in the world are presently faithful contributors to the arms race. Women - like men - are contributors to the arms race and military expenses as long as they contribute to the funds used for this purpose, as long as they do not oppose it and as long as they do not try to find ways and means for eliminating the reasons why these investments have been considered necessary.

We may all be horrified, when we realize that the world uses 350 billion dollars a year for military purposes, at the same time as funds are said to be missing for providing the world's children with the basic human right to life, to be nourished, to receive education and training, and to become those re-

sponsible citizens on whose behaviour and action the future of humankind will depend. How can then women accept to contribute to what we would hope to be total waste, if it becomes clear to them that this waste takes place at their own expense and at the expense of their children and their families?

Would any individual or any family first invest in its security by providing for weapons to fight other individuals and other families, before securing the funds to be used for their basic needs? We do not need weapons for ourselves and our families in normal circumstances, why do we need them for the society at large?

We would not need arms for nations, either, with the purpose of using them against other nations, if there was more trust and confidence among nations. Armed conflicts still take place within some countries and between some others, but in exceptional circumstances. The situation has not always been that. History tells us about many conflicts in the areas which now form peaceful sovereign states, and between tribes or other

* Excerpts from the Address of Ms. Helvi Sipilä, United Nations Secretary-General for Social Development and Humanitarian Affairs: At the opening of the Women's Disarmament Seminar on April 17, 1978 at Vienna, Austria

groups of people now united by a strong feeling of common nationality.

In studies undertaken on the reasons which unite people and make them feel a strong feeling of unity and a readiness to defend what they share, various elements have been mentioned; history, institutions, language, nature, opportunities offered us to work and earn our living, friendships that we have established, appreciation and respect shown to our nation and our country by other nations and other groups.

There may be many other reasons, and not everyone of these reasons prevails in every case, where national cohesiveness and a strong feeling of belonging to the nation state exist.

What is then the reason, why the nation states need to be so divided that enormous efforts are considered necessary to defend them against each other?

We seem to be still living in a world, where we take for granted the need for national armies and military equipment as well as enormous human and material resources spent for research to improve our ability to destroy our potential enemies. Much less thought is given to and far less expenses are

devoted for research for peace and its pre-conditions.

What is it that is needed to awaken us to see the lack of logic and tremendous contradiction in the present world? On the one hand, we have established world-wide organizations, the entire United Nations system, to save the future generations from the scourge of war, to promote the equal rights of men and women and nations large and small, to promote economic and social development and human well-being everywhere. There is no doubt, that we have achieved a great deal within three decades in terms of increasing international co-operation in all these fields, and we have made real progress. Why should we then, on the one hand, make still greater efforts to destroy everything that we have built together, and prepare ourselves for exactly the opposite of what we have decided and tried to achieve together.

Could we change this dangerous situation? Which is the new force necessary to change the contradictions, to create new faith and confidence among people and nations, and to direct the human and material resources into constructive purposes, instead of destructive?

Who are those who have not participated in building the present situation?

If there is any such group, the largest one must be the women of the world. They could become the new, dynamic force to create change, change in the minds, attitudes, behaviour and action of all people.

How could women who have never had the political power, prestige and privileges always enjoyed by men, become such a power, strong enough to effect change? Did we not witness what just two women were able to do for peace? It will be a difficult task, but it will not be insurmountable. If women have been given equal rights and opportunities why would they not assume equal responsibility in society? Why would educated, economically independent women who have the legal capacity and political rights not become real actors in society? Why do they accept their prevailing inferior status and act as minors, who do not consider themselves equally entitled and authorized to take decisions as men? Why do women accept to be absent when decisions are being taken which are equally important for them as for men and for the future of their children? This applies particularly to the cases, where those decisions have an impact not only on their own nation, but on many nations and the world at large. It depends on women just as much as men whether the dangerous arms race in the world is put to an end.

It can be said that women lack knowledge in political affairs, and especially in questions of economy and development, war and peace, including questions of disarmament. Therefore, they cannot take decisions.

But this is not true. There certainly are both men and women in the world who lack knowledge about many things, in the field of international affairs, but the division of knowledge does not need to be based on sex. The present lack of women's involvement in national and international affairs is mostly based on women's lack of interest, in knowing more and participating fully and on men's belief that women are neither knowledgeable nor interested.

The International Women's Year had a tremendous impact on raising women's self consciousness. It began a new era. It was a year of fact finding and planning. This is the Decade for action.

Therefore, WE MUST ACT. Women have long been active in the efforts to improve their own status. Now, they are becoming active in integrating themselves in society.

This integration must include women's total involvement in all affairs to society, not the traditional "women's affairs" only. Women certainly need more information

and knowledge about political affairs, national and international. There is no reason why they would not get information and knowledge, if they really want it. The real crux of the question is their political will.

This question is put to us today. Do we have the necessary will? Do we have it specifically in terms of taking all possible action in the promotion of disarmament? If we have the will, we have to draw up a plan of action, adopt a programme and strategy. Otherwise even our strongest expressions of will may remain on paper only.

The World Plan of Action which we are presently implementing requests;

- Women to proclaim their solidarity in support of human rights;
- Governments to encourage women to participate in the work of organizations, which strengthen international security and the development of friendly relations among nations;
- More exchange programmes between countries and a free flow of information amongst countries;
- Governments to give women an equal opportunity to represent their countries at all international and regional meetings, especially in the United Nations.

The United Nations Decade for Women: Equality, Development and Peace, 1976-1985 offers us an opportunity to unite forces and to develop new strategies of security based on international cooperation and peace.

This is a great challenge, maybe one of the last challenges for women to start action and make a choice between the existing alternatives; a continuation of the most dangerous trend which humankind has ever deliberately been involved in which we will deplete human and material resources needed for constructive purposes and make them available for total destruction, or a change in these trends to create a world of trust and confidence, a world of peace, equal rights and opportunities, equally shared responsibilities, a world where all children, all men and women have their basic needs met, and enjoy their human rights; a world which does not need arms for nations to use against other nations but where all nations, large and small enjoy their equal rights as stipulated by the United Nations Charter.

My friends, the choice is ours. If the present situation has been created largely by half of the world's population, the other half can change it.

How can we as women and mothers, con-

tinue to accept the present situation? If we cannot, then let us change it.

But change does not come about through mere words. We need action. The action begins in our homes, from the example we give them; it begins in schools, where our knowledge is increased and it continues throughout our working life. But the

action must necessarily bring us also to the national and international fora, where the most important decisions are taken.

Are we ready for this action?

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La Paz, March 9, REUTER - An all-woman political party had launched itself on the male-dominated Bolivian political scene with just four months left until the country's first free elections in 12 years.

In an inaugural statement last night the national feminine party (PARFENA) called on Bolivia's one million women voters to organize themselves in the face of domination by male-oriented parties.

The announcement by the military government that free elections for president will be held on July 9 has provoked an upsurge in political activity here. PARFENA's bid for power is the first by an all-women group although women have had the vote in Bolivia since the leftist revolution of 1952.

European Christian Women meet in Brussels*

BRUSSELS (EPS) - Over seventy women from Christian churches in twenty European countries met in Brussels, 29 January - 4 February, to learn from one another and identify their common concerns. Convened by the World Council of Churches' sub-unit on Women in Church and Society, this consultation brought together clergy and laywomen, educators and students from Protestant and Orthodox churches as well as the Roman Catholic Church.

The dialogue, marked by the diversity of tradition and ideology, was grounded in Bible study and inspired by participants' willingness to share their experiences and voice the struggles they face.

The initial discussions focussed on defining the priorities of the consultation. These were fuelled by five lecturers: theologian, Elisabeth Moltmann-Wendel, of the University of Tübingen (West Germany) spoke of "New Trends in Feminist Theology"; Catharina Halkes, of the University of Nijmegen (Holland), offered "Some Reflections Concerning Feminist Theology"; Barbara Vischer, of Amnesty International, examined "Women and Human Rights" in the

light of the Swiss women's recent protest against the use of torture; Riitta Auvinen, sociologist at the University of Helsinki, outlined historical-cultural patterns of women's roles, speaking of "Men and Women: Visions for a New Society"; and Marek Thee, of Oslo's International Peace Research Institute, argued compellingly for the power of public opinion in ending the arms race.

Six interest groups set out the task of the consultation. Two expressed their concerns in theological terms, as though in response to words of Dr. Moltmann-Wendel: "Integral to feminist theology is the rediscovery of a Holy Spirit that is not tied down to a male person ... (nor to) the official ministry as opposed to the spirit-less laity...(but) pours out on all flesh ... enables us to take a deep breath of fresh air, to be aware of ourselves, our bodies, and a new sense of solidarity. " One of these two groups recognized that problems concerning women's participation in the churches are not confined to the issue of ordination alone, but concern "fundamental attitudes towards women". Its members issued an appeal to church authori-

* The report on the Consultation on European Christian Women, Brussels, is available for SFR. 4.50 from the World Council of Churches, 150, Route de Ferney, Geneva, Switzerland

ties to "actively promote and pursue the study of ministries of women on all levels of the churches."

Another interest group focussed on human rights. "Who are the widows, the orphans, the poor people and the people deprived of justice here in Europe in the late 1970's?" Dr. Halkes had asked. This group recommended that European church women investigate the causes of racism in Europe and make concrete attempts to control its manifestations such as in school textbooks and in the media. The group also proposed that participants explore possibilities of organizing action against torture in whatever ways are appropriate in their own countries; that action be taken in their churches to support both WCC programme against militarism and the forthcoming United Nations Special Session on Disarmament; that the churches give special attention to the needs and rights of children - in particular, children of migrant workers in Europe.

Another group, exploring possibilities for women's involvement in church education proposed that participants ask their churches to consider seriously what changes in life style might raise the quality of human life, especially for the aged. They affirmed as well the need for churches' participation in peace education.

Realizing that such complex concerns can only be effectively taken up by those well-informed as to their economic and political dimensions, another group recommended that churches studying social issues be provided with data and resources necessary to formulate concrete commitment and action.

A final interest group, meeting to study implications of feminist thinking, pointed to incidence of violence against women (in particular, rape and wifebeating) and underlined the need for churches to raise their voices and find ways of healing.

ANGLICAN VICAR'S WIFE HEADS 'TRUST' FOR WOMEN'S ADVANCEMENT

London - Ms. Sue Dowell, wife of the Anglican Vicar of Hamstead in London, told a press conference here, that an "Ecumenical Feminist Trust" is being launched nationwide in Britain to help to train church women.

The agency is devised to help them attend more conferences, undertake studies, travel and publish their own feminist magazine and books, and thus, eventually attain full equality of women in Britain's churches of all denominations.

The Ecumenical Feminist Trust was launched because its organizers maintain that church women, for far too long, have been denied adequate

financial support and because the present distribution of training funds discriminates in favor of men.

The trust will use its funds to insure an adequate supply of trained women for ordination, ready and waiting for the moment when the Church of England agrees to admit women to Holy Orders.

One of the aims of the trust is to try to divert church people's donations away from exclusively male training programs. Ms. Dowell claims that the trust has the support of women in all mainstream denominations in Britain.

From: Religious News Service, 6-20-78

Middle East Consultation on 'Women in Church and Society'

CAIRO (EPS) - The first Middle East Consultation on "Women in Church and Society" was held at the beginning of March in Cairo. Over 35 women from six middle Eastern countries gathered for the seminar, jointly organized by the Middle East Council of Churches' Women's Programme and the WCC's sub-unit on Women in Church and society.

With Orthodox, Roman Catholic, Anglican, and Protestant participants the seminar was convened with the goal of helping women and the churches in the Middle East to understand the status of women in church and society and the importance of their role in the Christian community and in the lives of their nations. During the consultation participants also met with some women working in Christian Education and with more than 100 women pursuing theological courses at the Orthodox Church seminary.

The Coptic Orthodox Church hosted the meeting at the patriarchate in Cairo. His Holiness Pope Shenoudah III, Patriarch of that Church, in opening the consultation, referred to the Genesis creation accounts, emphasizing that woman was created "equal in talent and authority". He spoke also of the many women mentioned in the Bible and in church history who have shown talents in leadership, courage, and service. He noted in particular the women who were among the last to leave the Cross and the first to witness the Resurrection.

Discussions concerned three issues particularly relevant to Christian women in the Middle East. Firstly, the role of women in the Church, from the perspectives of the Bible, history, and canon law. Secondly, Women in Laws, both civil and religious, with special attention given to the importance of societal customs and to the status of women in family and employment laws. The importance of women taking a more active role in understanding and shaping civil and religious laws was stressed. Women in rural and urban development, was the third area of reflection. Here, speakers pointed to an understanding of development as a form of evangelism and to the need for women to share their skills in their communities.

Some areas for continued study and work were evaluated. For example, the possibilities for undertaking further studies in the laws and traditions of the various churches. Additional study of the laws and common practices in society which discriminate against women was called for.

The need to provide equal access to health care, educational facilities and family counselling services, with assurances that local populations participate in decision-making about community services, was emphasized. Finally, participants recommended that churches should co-operate in measures to promote the welfare of children during the International Year of the Child in 1978.

Women Theological Students discuss

Ministry and Theology

Cartigny - An international group of women theological students from the five continents met recently in a consultation to share their visions for their vocations within their churches and to discuss the opportunities and difficulties they encounter. Organized by the World Council of Churches Sub-unit on Women in Church and Society, the meeting was held at Cartigny, Switzerland, 24-30 July. Fifty three women from 25 countries, from Orthodox, Roman Catholic, and Protestant Churches, attended.

The consultation was planned to find out more about the contributions women are making in the life of the Church and how young women studying theology view issues of ministry and theology.

WCC staff members, Dr. C.S. Song, Mr. Victor Hsu, and Dr. Baldwin Sjollem each addressed the consultation. Dr. Song, on doing theology from an Asian perspective; Mr. Hsu, on human rights and Dr. Sjollem, on the Programme to Combat Racism.

Dr. Philip Potter, general secretary of the WCC, also spoke to participants and responded to questions about the ecumenical movement.

Mercy Oduyoye, a theological educator in Nigeria, along with the six participants from Africa, led a presentation on the ministry of women in Africa. Lois Montgomery, from the United Presbyterian Church in the USA, chaired a session on vocation and ministry in which she asked the women to reflect on their

own personal experience and to develop from the concepts on the challenges for ministry.

Participants found a great deal of mutual support for their vocations and ministry in the Church. Though in some countries many women study theology, in others women theological students are a minority. In this situation they often feel isolated and frustrated in their attempts to make a place for women. Knowing other women are working in other places for the same kinds of goals gave them a sense of strength and support.

Although ordination is an inevitable issue in discussions among women in ministry, it did not prove to be a problem during the conference. Most important to the students were the broader questions of ministry: What is ministry? How do we minister? What do women bring to ministry that is different from the contributions of men? How do we celebrate the feminine in our ministry? How do we achieve wholeness?

Interest groups discussed such subjects: Women and Emerging Theologies; Spirituality; Christ and Culture; Contextual Theology; Ministry; and Theological Education. The Consultation recommended that the WCC and its member Churches provide continuing possibilities for ecumenical, international exchange among women theology students.

EPS: 22 August, 1978

The Church of England was shown to be further split on the issue of women's ordination to the priesthood when Bishop Kenneth Woollcombe circularized all clergy in his capacity as president of the Anglican Group for the Ordination of Women to the Historic Ministry of the Church.

The situation at the moment is that all Anglo-Catholics, represented in such bodies as the Church Union and Ecclesia, are against women's ordination, while the Evangelicals are divided on the issue.

Bishop Woollcombe is what might be called a "liberal moderate", and in his letter, a copy of which has reached Religious News Service, he has come out all in favor of women priests.

English Bishop Circulates Letter Arguing For Ordination Of Women

Bishop Woollcombe's letter was distributed just before he resigned the post of Bishop of Oxford on personal grounds to become an Assistant Bishop of London. He told the clergy: "Of course, there are objections to the ordination of women. Some will turn out to be mere prejudices, from which the clergy cannot claim immunity, masquerading under various rationalized disguises. Any argument using the term 'priestess' is an obvious example. But substantive and strongly held views remain. What weight should be attached to them?

"Some allege that the Bible is against the ordination of women, even that 'Jesus forbade it'. But did He? Certainly He gave to women generally a far higher place than was accorded to them by the Jewish community of His day. Equally certainly, the twelve Apostles were all men. But in the circumstances of a male-oriented Judaism could it have been otherwise?

"Can it really be argued definitively that, nearly two thousand years later, and in substantially different conditions, He would necessarily do the same? One could possibly so argue on other issues, notably slavery. This was fully accepted by the Bible .. some would say upheld -- and subsequently found

to be totally unChristian. Jesus acknowledged the world in which He lived, including slavery and the subordination of women. But this cannot be to say that He gave it the divine accolade for all time."

Bishop Woollcombe went on to say the clergy would hear that to ordain women would damage the movement towards the unity of the Church and risk schism in the Church of England.

"True," he added, "it would be a delaying factor -- one among many. But the unity we seek is the unity which Christ desires, not a contrived unity. Christ's unity cannot be sought at the expense of truth and justice, a point strongly made at the time of the Anglican-Methodist (union) debates. The Church of England's special contribution to future unity will surely be intellectual honesty and a conviction that we must do what we believe to be right..."

"Where women have been ordained they take their place naturally in the priesthood and most people wonder what all the fuss was about. But the fuss is with us and we must all decide, rationally and without prejudice, what we judge the will of God to be."

The group of which Bishop Woollcombe is president was founded in 1930 to build up an informed public opinion within the Church of England concerning "The impoverishment resulting from the Church's refusal to ordain women to the three-fold ministry."

It has been fighting along these lines ever since and can now be expected to exhibit a louder voice than ever. But there is not much time. On July 13 the Anglican and Orthodox Churches are to meet in Bulgaria specially to discuss the issue of women priests. Then, in the light of these talks, the issue will come before the decennial Lambeth Conference which meets at Canterbury at the end of July and the beginning of August. Finally, in November, the General Synod of the Church of England will meet to take a decisive stand.

From: Religious News Service, 3-9-78

Porto Alegre, Brazil (RNS)

Despite overwhelming approval by Episcopal Bishops in Brazil, a resolution to ordain women here failed to muster a necessary 75% vote of

the clergy and lay electorate. The measure will be reconsidered in two years.

Religious News Service, 6/22/78

Lambeth Conference On Ordination Of Women

The 1978 Lambeth Conference of Anglican Bishops from around the world was held in late July and early August in Canterbury. Dr. Daniel Martensen, Lutheran World Federation secretary for interconfessional research and studies, was present and prepared an article on some key issues at the international meeting, from which the following excerpt was taken.

The only female Anglican priest at Canterbury was an American journalist working for the Catholic Reporter. For some it was a bit embarrassing that she sat in the press box while a group of men discussed the ordination of women. One of the four women with voice at Lambeth 1978, Ms. Cynthia Wedel of the World Council Presidium, did say a word or two before the house voted on the resolution on the ordination of women, but only, as she said "because we cannot go down in history as a body taking action on women's ordination without the voice of a woman being heard."

The Lambeth Conference, for the time being, agreed to differ in practice and in doctrine and to accept quite a wide variety of both within the Anglican Communion. It took the only action possible without endangering the cohesion of the Communion.

On their own authority, churches including those in the United States, Canada, New Zealand and Hong Kong proceeded to ordain women to the priesthood contrary to common Anglican practice. Because the church had had thrust upon it an internal problem about the validity of orders, the need for clarification on the question of authority was felt and unity threatened. The provinces which move ahead on the ordination of women did so without any serious effort to build an Anglican consensus first. This kind of action in turn was something of a threat to the Anglican Consultative Council which had been established to give the scattered Anglican Communion more cohesion. Some said the ACC was not only inadequate to prevent the development, but actually encouraged it.

One half of the member churches of the Anglican Communion have agreed in principle to the ordination of women. The decision of the conference to encourage all member churches of the Anglican Communion to continue in communion with one another, notwithstanding the admission of women (whether at present or in the future) to the ordained ministry of some member churches underlined its commitment to the preservation of unity.

The following resolution passed by the Lambeth Conference summarizes the position taken and opens the way for a few comments on the ecumenical implications of its reflection on the authority question.

We recognize that our accepting this variety of doctrine and practice in the Anglican Communion may disappoint members of the Roman Catholic, Orthodox and Old Catholic churches, but we wish to make it clear :

1. that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage;
2. that those who have taken part in ordinations of women to the priesthood believe these ordinations have been into the historic ministry of the Church as the Anglican Communion has received it; and
3. that we hope the dialogue between these other churches and the member churches of our Communion will continue because we believe that we still have understanding of the truth of God and his will to learn from them as together we all move towards a fuller catholicity and a deeper fellowship in the Holy Spirit.

Special reference was made to the Roman Catholic Church and the Orthodox churches because both had communicated to Lambeth their concern over the growing practice of ordaining women. Indeed, some degree of pressure was placed on the bishops at Canterbury by Rome and Constantinople (Istanbul) to discourage the practice lest relations between these respective churches and the Anglican Communion be jeopardized.

Most of the bishops (two thirds according to one analysis) favoured the ordination of women and many suggested that the Roman Catholic and Orthodox churches should be open to the lead of the Holy Spirit on this matter as was increasingly the case in the Anglican Communion. △

EASING THE BURDEN

Financial support for two water programmes in Kenya has been approved by the International Planned Parenthood Federation (IPPF) and Women's Development Programme.

The projects, which will be undertaken in Losh-Oibor, part of the Masai area of eastern Kenya, will be directed by the National Council of Women of Kenya, with the collaboration of other women's groups, UNICEF, the Family Planning Association (FPA) and the Ministry of Water Development. The aim of the projects is to provide clean water to families living in these drought-prone areas and thus ease the working

burden for women who must walk long distances to obtain water. In addition, it will attempt to teach women to make the best use of available water while not overlooking hygiene, and encourage them to grow vegetables to supplement their families' nutritional needs, as well as for sale. Short courses will be held on family health, nutrition, and the spacing and care of children. It is hoped that such educational projects, apart from their immediate physical benefits, will encourage women to develop more self-reliance, enabling them to improve their status and make desired changes in their lives.

Childbirth Leave for Men in Sweden

The poster in the underground train shows three rugged-looking young men in their twenties in the open air, standing and chatting. Each is minding a baby in a pram and the caption on the poster says "daddy's on childbirth leave."

The poster is part of a campaign mounted by Swedish authorities to challenge traditional male and female roles in the labour market, in the home and in public life.

When a baby is born in Sweden, the mother -- or father -- gets nine months childbirth leave.

Social insurance officials have been trying to persuade fathers to take advantage of this provision by staying home and helping to care for the newborn child, collecting 90% of normal wages during part of the childbirth leave.

So far they have had limited success but gradually they appear to be making some impact.

Some employers have not been cooperative, some, especially in the private sector, have hinted that men who take advantage of their legal right to childbirth leave will find it difficult to gain promotion.

Meanwhile Swedish women are moving rapidly into hitherto male-dominated fields - in factories, as clergy and in politics.

They are preparing to break down barriers of custom or law excluding them from military careers and leadership posts in trade unions for white collar workers.

Today Swedish women make up more than 40% of the country's labour force. Two-thirds of women in the so-called productive age groups work at least part-time.

They have been encouraged by tax incentives and the slow but steady expansion of public child care facilities since the early 1970's.

Special training programmes run by the state labour market board, regional development grants requiring companies to hire women as well as men for industrial jobs, and programmes to encourage young men to go into female-dominated fields such as nursing and pre-school child care have begun to change traditional sex role patterns at workplaces.

But the barriers to change are psychological and involve men's roles as much as women's. Labour minister and deputy prime minister Per Ahlmark recently summed it up when he said: "The 1970's may be the decade of women's liberation but the 1980's will be the decade of men's liberation."

He was referring to the right of family fathers to refuse frequent overtime work, extensive business travel and various self-imposed forms of loyalty to their employers as a means of climbing the career ladder, often at the expense of a harmonious family life and a close relationship with their children.

The 39-year-old Mr. Ahlmark, as liberal party chairman, has frequently advocated the cause of equality between the sexes.

In January he surprised Swedes by announcing that after 20 years as a full-time politician he was quitting public life, largely because he had become tired of sacrificing friends and family to 80-hour work weeks.

There has long been public support in Sweden for some kind of shortened work hours for both parents of pre-school children. But disagreement among trade unions, employers and women's groups and the current recession have delayed a solution to the problem of lost income.

The government is pushing parlia-

ment a law which avoids the compensation issue but from next year guarantees the right of parents of small children to reduce their working hours without losing their jobs.

It will also allow them 18 months of unpaid leave and prohibit employers from demoting them to lower - paid work on their return.

This month the city of Stockholm was the first to implement a rule allowing employees in the municipal administration with children under school age to cut their normal work day from eight to six hours.

"We cannot pay any compensation for the hours missed but given the progressive tax system and the means-tested housing allowances we have in Sweden, most middle-income parents will only end up with an insignificant cut in income", says city Alderman Lennart Rydberg, himself the father of a five-year-old son who attends a day care centre.

Since 1974 Sweden has had a system of "parents' insurance" which replaced an earlier maternal benefits scheme. Every time a child is born the mother and father between them could take out six - later seven - months of paid leave at 90 % of normal earnings or a minimum of 25 kronor (about 5 \$) a day for those without gainful employment.

Last year the new non-socialist government, despite the recession went ahead with plans to expand the paid leave to nine months effective in January 1978, of which one month would be at the new minimum rate of 32 kronor (more than 6\$) a day and the rest at 90% of wages.

Recent figures from a government study commission on family welfare benefits indicate that in 1974 only 2% of fathers used their right to childbirth leave but by 1977, the proportion had grown to more than 10%.

From: Reuter, Febr. 28, 1978

Comment La Course Aux Armements

Fait Du Tort Aux Femmes

par Helvi Sipilä

Au cours des trois dernières décennies, notre monde et ses habitants sont devenus de plus en plus une grande famille et notre souci pour les intérêts communs et le sens de notre responsabilité face à son avenir ont grandi régulièrement.

En même temps, en particulier par les Nations Unies, nous avons défini des normes internationales et adopté des politiques et des programmes qui, s'ils étaient bien appliqués, devraient augmenter le bien-être de tous les peuples et de chaque individu dans le monde entier, et, de cette manière, poser les bases premières de la paix entre les peuples.

Malgré nos efforts, nous sommes encore loin d'atteindre notre but et dans bien des cas la situation a empiré.

Nous avons raison de dire que nos efforts se sont manifestés dans les domaines de l'économie et de l'environnement plutôt que dans le domaine social et que, dans une large mesure, l'élément humain a été oublié dans nos efforts pour le développement.

Ce sont les femmes qui, en tant que partie donnante et partie prenante dans l'effort pour le développement ont été le plus oubliées; d'autre part, elles sont à la base du développement au niveau des individus et des unités familiales.

Divers événements des années 1970 ont centré notre attention sur le rôle crucial que jouent les femmes dans bien des questions reconnues de portée mondiale. En conséquence, il faudrait faire des efforts plus réalistes pour améliorer la situation de ce groupe humain désavantagé dont dépend l'avenir du monde, y compris la qualité de la vie pour les générations futures.

Mais, à un moment où une campagne massive est nécessaire à l'intérieur de chaque pays pour appliquer le plan mondial d'action dont nous sommes convenus pour la décennie 1976-1985, à un moment où la formulation de projets et de programmes nationaux pour répondre aux nécessités de chaque pays est de première urgence pour prendre les dispositions nécessaires dans les programmes et budgets en vue du développement national, les priorités semblent être ailleurs.

L'une des grandes priorités dans chaque pays, industrialisé ou en développement, est placée dans le domaine de la défense nationale, dans le maintien d'une force militaire solide et dans les dispositions pour assurer un équipement moderne et efficace.

Si une famille négligeait les besoins vitaux de ses membres, à commencer par les soins de santé de tous et en particulier de ceux qui ont le plus grand besoin de ces soins, la nourriture, la protection, l'éducation et la formation professionnelle, et utilisait les ressources disponibles à des mesures de sécurité extérieure, se procurant des armes à la place des objets de nécessité quotidienne, nous considérons tous que c'est, pour le moins, une manière démente de concevoir l'économie familiale.

Mais quand cela se fait au plan national, nous avons tous l'air d'accord. Comment la course aux armements, qui coûte déjà 350 milliards par année, peut-elle continuer à augmenter au lieu de diminuer, en dépit de la demande grandissante en vue du désarmement faite à l'Assemblée générale des Nations Unies et malgré la prochaine Conférence du désarmement?

Qui souffre le plus de cet écart entre nos accords sur des programmes visant à améliorer la qualité de la vie et les investissements croissants en armements qui non seulement nous empêchent d'atteindre notre but commun, mais rendent possible la destruction des réalisations actuelles?

Qui souffre le plus de la situation présente parmi les centaines de millions de pauvres et de malades, d'affamés et de sous-alimentés, d'analphabètes, de non-qualifiés et de chômeurs dans le monde, ceux dont la seule sécurité sociale et économique est un grand nombre d'enfants?

N'est-ce pas ceux qui sont nés dans ce monde sans aucune chance d'avenir meilleur -- les enfants et celles qui n'ont pas d'autre choix que de les mettre au monde, les soigner, eux et leurs familles, souvent au prix de leur vie et de leur bien-être, celles dont la vie est une corvée sans espoir d'un avenir meilleur -- *les femmes*.

Qui alors pourrait changer la situation? Qui l'a créée? Qui participe à la planification, aux décisions et à l'application de tous ces plans nationaux qui pourraient changer la situation, et tous ces efforts internationaux qui peuvent participer à l'application des projets et programmes nationaux?

Ces personnes sont des hommes et des femmes. Mais surtout des hommes, des femmes par omission, par la calme acceptation de l'état des choses.

Le moment d'agir n'est pas venu pour les femmes? N'en savons-nous pas assez sur la souffrance apportée aux femmes et aux enfants par les guerres et les conflits armés? N'avons-nous pas appris que la paix n'est pas seulement l'absence de guerre, mais bien plutôt la création des conditions dans lesquelles la paix peut être maintenue? N'avons-nous pas eu le temps d'apprendre à connaître les souffrances des femmes, des enfants, des familles, spécialement au cours de l'année, puis, de sa prolongation, la décennie de la femme? N'a-t-on pas donné les droits politiques, l'éducation, les possibilités juridiques, économiques et sociales à celles d'entre nous, les femmes, qui pouvons changer la situation, AGIR contre le gaspillage de la fortune nationale au profit de la course aux armements et en faveur de l'utilisation de ces fonds pour l'amélioration de la situation des êtres humains?

La contribution croissante des femmes au développement de relations amicales entre les états et au renforcement de la paix mondiale est l'un des trois objectifs de la Décennie des Nations Unies pour les femmes. Nous avons été réunies par nos buts communs et par des chances croissantes pour une action commune. C'est le moment d'agir pour créer un monde de confiance, où l'investissement dans l'amélioration de la vie humaine, et non dans l'armement, ait la première place dans nos préoccupations.

Frauen zwischen Anpassung und Selbstbewusstsein

(KIPA)-Juni 78) - Die Katholische Akademie in Bayern hat auf einer Tagung das brisante Thema "Emanzipation der Frau - zwischen Biologie und Ideologie" behandelt.

Das "ewig Weibliche" wurde nicht ein einziges Mal beschworen. Vergebens heischte Dr. Antje Schaeffer-Kühnemann, Aerztin und Fernsehautorin Auskunft, worin denn das spezifisch Weibliche bestehe. Offensichtlich ist es nicht eindeutig zu definieren, es sei denn, man begnüge sich mit dem rein äusserlichen Unterschied zum grösseren Muskelpaket Mann. Wenig hilfreich war die zwar liebenswürdige, aber vage Formulierung des Münchner Gynäkologen Prof. Dr. Josef Zander: "Die Unterschiede sind das, was uns gegenseitig anzieht."

Der in Zürich lehrende Verhaltensforscher Prof. Dr. Norbert Bischof gab nach faszinierenden Darlegungen über Tierversuche zum sogen. 'parental investment', d.h. der genetischen Substanz, die zwei Individuen in ihre Nachkommenschaft einbringen, immerhin die tröstliche Zusicherung, es bestehe keine Sorge, dass in der Evolution beim Menschen einmal alle Geschlechtsunterschiede völlig abgebaut werden. Dagegen habe die Natur eine Barriere gesetzt. Weiterhin muss es nach Bischof so bleiben, dass es genügend Unterschiede auch in der motivationalen Ausstattung der Geschlechter gibt, "dass man die Möglichkeit hat, sich ineinander zu verlieben". Stark beachtet in Bischofs Referat zur Naturgeschichte der Geschlechterrollendifferenzierung wurde seine Vermutung, der Mensch sei noch nicht sehr lange monogam, als Art befinde er sich in einem Uebergangsfeld von einem polygamen Ausgangsmaterial in eine monogame Zukunftsform, die im Augenblick noch nicht voll realisiert sei. Die Emanzipation ist für Bischof ein gesellschaftliches, nicht ein biologisches Problem, obgleich er warnte: "Wenn wir die Biologie ideologisch leugnen, wird sie unser Schicksal."

VERSCHIEDENHEIT DER GESCHLECHTER AKZEPTIEREN

Fundamentalen Unterschieden zwischen Mann und Frau in den langfristigen Biorhythmen schenke man noch zu wenig Beachtung, gab Prof. Zander zu bedenken. So sei die Frau während der Wechseljahre zusätzlichen Belastungen ausgesetzt, während ein männliches Klimakterium noch höchst umstritten sei. Zander plädierte im übrigen dafür, die Verschiedenheit der Geschlechter zu akzeptieren, "wenn wir das jeweils Andere in unserem Geschlecht und das, was beiden mehr oder weniger gemeinsam ist, besser verstehen wollen". Die Hamburger Aerztin Dr. Hedwig Wallis, Professor für Kinderheilkunde, sagte, für den Kliniker sei es evident, dass sich der männliche und der weibliche Mensch durch mehr als nur ein frühgeprägtes und systematisch eingeübtes Rollenverhalten voneinander unterscheiden. Nur sei noch nicht mit hinreichender

wissenschaftlicher Verlässlichkeit nachzuweisen, dass auch biologische Gegebenheiten das männliche oder weibliche Rollenverhalten mitprägen. Das Spannungsverhältnis zwischen biologischen und gesellschaftlichen Gegebenheiten wurde denn auch auf der Tagung ausgiebig registriert, nur konnte nicht befriedigend erklärt werden, was nun Mann und Frau zu dem macht, was und wie sie sind.

Eingangs hatte Akademiedirektor Dr. Franz Henrich, nicht ohne Hinweis auf die Delmenhorster Bäckereigehilfin, die jüngst vor dem Arbeitsgericht sich den gleichen Lohn wie ihre männlichen Kollegen erstritt, von der "miserablen Situation der meisten Frauen" gesprochen.

Eher deprimierende "Auskunft über Frauen" erhielt das überwältigend-überwiegend weibliche und grossenteils akademische Publikum auch von Prof. Gerhard Schmidtchen, Zürich. Seine soziologische Geschlechterrolldifferenzierung stützte sich weitgehend auf fünf Jahre alte Untersuchungen; sie reichten von der im Auditorium amüsiert angezweifelte Analyse weiblicher Trinkgewohnheiten (bevorzugt Likör), und der Berufswahl nach vorgegebenem Rollenschema bis zum Phänomen, dass in Terroristengruppen so viele Frauen zu finden sind. Zu letzterem erklärte Schmidtchen, es gebe "keine sehr tief sitzende Nichtaggressivität der Frauen". Nur ziele die Erziehung bei Mädchen im Gegensatz zu den Jungen auf Anpassung, unter Umständen auf Abhängigkeit. Wie überhaupt Mädchen immer noch auf ein niedrigeres gesellschaftliches und berufliches Anspruchsniveau, selbst unter gleichen Bildungsvoraussetzungen, und damit auf eine Position der sozial Schwächeren hin erzogen würden. Die Folge ist "Statusneid" auf den Mann. Soziologen und Psychologen sind sich einig darüber, dass grössere Abhängigkeit in tieferen sozialen Positionen in unserer Gesellschaft "Stress für das Persönlichkeitssystem" bedeutet. Frauen haben mehr Angstträume, greifen häufiger als der Mann zu Medikamenten, entwickeln Schuldgefühle. Schmidtchen hob andererseits ein neues Selbstbewusstsein der Frau hervor, wachsendes politisches Interesse, aber auch weniger Lust an der Hausarbeit sowie eine - erschreckend - radikale Aenderung der Einstellung junger Frauen zu Fragen der Sexualität, der Empfängnisverhütung und des Schwangerschaftsabbruchs, "Von der Virulenz des politischen und gesellschaftlichen Veränderungspotentials, das in der Frauenbewegung steckt, gewinnt man erst einen adäquaten Eindruck, wenn man junge Frauen analysiert. Hier kommen Dinge auf uns zu, die in ihrer Tragweite noch nicht abzusehen sind."

40 - 50-JÄHRIGE BERUFSTÄTIGKEIT KÜNFTIG DIE REGEL

Das in Deutschland zu beobachtende neue weibliche Selbstbewusstsein ist in Oesterreich noch nicht so ausgeprägt. Dafür haben die Oesterreicherinnen, berichtete die Salzburger Zeitgeschichtlerin Prof. Dr. Erika Weinzierl, bereits die Möglichkeit, nach Geburt eines Kindes ein Jahr staatlich bezahlten "Karenzurlaub" ohne Verlust des Arbeitsplatzes zu nehmen. Bündig hatte Schmidtchen gemeint: "Die Frauen haben die bescheideneren Jobs". Weinzierl ergänzte: "Wenn sich die Frauen nicht die höheren Berufe erringen, werden sie nicht genügend Führungskräfte aus den eigenen Reihen heranbilden und genügend Einfluss auf die Politik gewinnen..., kurz, sie werden nicht die vollkommene Gleichberechtigung erlangen." Dafür seien Bildung und Ausbildung entscheidend. Bei steigender Lebenserwartung werde die Phase der Kinderbetreuung relativ immer kürzer werden. 40 - 50-jährige

Berufstätigkeit der Frau werde Normalfall sein. Diese Erkenntnis sei jedoch weit davon entfernt, sich in der Praxis niederzuschlagen.

Schüchterne Versuche aus dem Publikum, die Frau nur auf ihre "Mutterrolle" zu fixieren, mussten angesichts solcher Zustandsbeschreibungen von vornherein scheitern. Die Siegener Soziologin Prof. Dr. Helge Pross brach aber eine Lanze für politische Lösungen, die es ermöglichten, Frauen zu erlauben, wieder Spass an Kindern zu haben. Der in der Diskussion geäußerte Vorschlag, auch Knaben müssten zum Erziehen erzogen werden, begegnete desgleichen kräftigem Beifall. Sozialpolitiker fehlten auf der Tagung. Sie hätten Auskunft geben können, wieweit sich auch von Schmidtchen vorgetragene neuartige Vorschläge über den Gesetzgeber verwirklichen lassen, die darauf abzielen, den Frauen Wahlmöglichkeiten zu eröffnen: ob sie, wirtschaftlich abgesichert, sich für ein Dasein als "Nur-Hausfrau", für eine Mischung aus Familien- und Berufsleben oder für eine Karriere entscheiden, in der sie "von der Familie entlastet" werden.

PLAEDoyer FÜR GLEICHrANGIGKEIT

Ein Abwägen zwischen Gleichrangigkeit und Gleichheit sowohl in der Emanzipationsdiskussion wie in der Schulpolitik hält die rheinland-pfälzische Kultusministerin Dr. Hanna-Renate Laurien für unerlässlich. "Die Frau ist nicht der schlechtere Mann", befand sie. Gleichheit, die an naturalen Gegebenheiten scheitere, müsse die Frau am Ende doppelt belasten; in männliche Rollen gedrängt, werde ihre Unterschiedlichkeit nur als Minus gewertet. Unterschiede seien auch kein Alibi für Ungerechtigkeiten. Dass sie dies heute noch oft sind, zeige die Lehrstellenvergabe an Mädchen. Laurien verlangte eine Öffnung von vermeintlichen männlichen und vermeintlich weiblichen Berufen für das jeweils andere Geschlecht, um "Chancen zu verbreitern und Begabungspotential herauszufordern, um Menschsein zu verwirklichen". Doch, so Laurien, eine Einengung auf den Beruf wäre falsch. Auch sie betonte: "Gerade wenn wir Familie in ihrer Bedeutung sehen, muss der Satz gelten: Die Frau, die Kinder erzieht, ist berufstätig auch dann, wenn sie nicht erwerbstätig ist." Herb kritisierte die (seit ihrer Konversion in jungen Jahren) engagierte Katholikin die Kirche wegen ihrer Eingrenzung des Priesteramts auf Männer, der Verweigerung von Schlüsselpositionen für Frauen und eines Mangels an Leitbildern. Gerade die Kirche ist ihrer Meinung nach dazu berufen, Zeugnis abzulegen dafür, "Unterschiedlichkeit in Gleichrangigkeit zu verwirklichen".

Wo waren - so ist zu fragen - bei dieser Tagung die Männer, abgesehen von einer, zugegeben, grösseren Handvoll, die aber kaum genügen dürfte, um die auch von ihnen erwartete Aenderung ihres Rollenverständnisses draussen zu propagieren. Emanzipation nicht vom Mann, sondern von der Gesellschaft, aber mit dem Mann - so etwa lautete eine schliesslich gefundene Formel. Die beherzte Junggesellin Laurien wagte die Diagnose, dass die vorher konstatierte grosse Anzahl junger Frauen, die lieber ein Mann wären, "dieses begrenzte Nein zur eigenen Geschöpflichkeit, nicht selten die Antwort auf die verweigerte Partnerschaft ist".

Von: KIPA, Katholische Internationale
Presse Agentur

Frauen für den Frieden

Genf 9. August 1978 (KIPA)

"Wenn die Völker die weltweite atomare Abrüstung wollen, werden sie diese auch erlangen." Das ist das wesentliche Ergebnis der Pressekonferenz, welche die Aktion "Frauen für den Frieden" am Mittwoch in Genf organisiert hatte. Die Präsidentin dieser Frauenaktion, Aline Boccardo, wurde dabei von zwei hervorragenden Wissenschaftlern unterstützt: Dr. Eric Burhop, Präsident der Weltvereinigung der Wissenschaftler, sowie Dr. Martin Kaplan, Generaldirektor der Pugwash-Konferenzen. Die Pressekonferenz fand in der Nähe des Völkerbundplatzes in einem Zelt statt, in dem seit vergangenem Sonntag die Aktion durchgeführt wurde. Die Aktion stand unter dem Motto "Fasten und Gebet".

Die Gruppe "Frauen für den Frieden" verlangt weltweite atomare Abrüstung. Sie setzt sich zum Ziel, Frauen zu mobilisieren, weil die Männer zwar von Abrüstung und Frieden sprechen, in Wirklichkeit aber den Krieg vorbereiten - nicht irgendeinen Krieg, sondern den Atomkrieg. Dr. Kaplan hat denn auch bestätigt, dass der Atomkrieg bestimmt eines Tages ausbrechen werde, wenn nicht ein konkreter Weg zur Abrüstung gefunden werden könne.

Die "overkill"-situation

Als Dr. Burhop gefragt wurde, warum die 400.000 Wissenschaftler, deren Präsident er ist, nicht fähig sind, die atomare Abrüstung herbeizuführen, antwortete er, dass man es mit einem politischen Problem zu tun habe. Was wollte er damit sagen?

Zwischen den Völkern und noch mehr zwischen den Regierungen gibt es den beiden Wissenschaftlern zufolge ein alteingefressenes Misstrauen, das jeden dazu zwingt, sich zu bewaffnen, sich immer besser zu bewaffnen, um für alle Fälle gerüstet zu sein.

Das Resultat dieses Rüstungswettlaufs ist die "overkill"-situation, die Aline Boccardo blossgestellt hat. Es ist die Situation, in der jeder fähig ist, seinen Feind nicht nur einmal zu töten, sondern zehn-, hundertmal. Diese Situation ist so absurd, dass es in der Welt 15 Tonnen Munition und Bomben gibt, um jeden einzelnen Menschen zu töten, in Europa sogar 60 Tonnen. Es ist klar, dass das Gleichgewicht des Misstrauens und der Angst letztlich eine sehr kleine Garantie gegen den Ausbruch eines Weltkriegs darstellt.

Die Macht der öffentlichen Meinung

Zur Rolle der öffentlichen Meinung bemerkte Dr. Kaplan, dass es sich hier um die einzige Möglichkeit handle, um aus der schrecklichen Situation herauszukommen, in die sich die Regierungen hineinmanoevriert hätten. Wenn die Völker die weltweite atomare Abrüstung wirklich wollen, werden sie diese auch erlangen, erklärte dieser Physiker von Weltruf. Der Vietnamkrieg wurde nicht von der amerikanischen Regierung gestoppt, sondern vom amerikanischen Volk, fügte er bei. Das amerikanische Volk habe von seiner Regierung verlangt, endlich den Krieg aufzugeben, und diese habe klein begeben müssen. Es gäbe viele andere Beispiele, wie die öffentliche Meinung eine Regierung zum Nachgeben gezwungen habe. Dr. Burkop unterstützte seinen Kollegen in dessen Auffassungen.

Die Rolle der Kirchen

Um zu erreichen, dass die öffentliche Meinung die weltweite atomare Abrüstung fordert, dazu ist die Stimme der Kirche sehr wichtig. Aline Boccardo hat eine gewisse Trägheit denunziert und jene ängstliche Art, sich mit Worten zufrieden zu geben, ohne an die konkreten Taten zu denken, welche die Reden unterstützen müssen. Im Anschluss an ein Wort, das die Schweizer Bischofskonferenz kürzlich geäußert hat: "Hoffen wider alle Hoffnung", hat Aline Boccardo ihrem Wunsch Ausdruck gegeben, dass innerhalb der Kirche bald eine aktive Erziehungsarbeit einsetze, die sich die atomare Abrüstung zum Ziel mache.

Neuorientierung der Wirtschaft

Als letzter Punkt an dieser Pressekonzferenz wurde das dornige Problem der Neuorientierung der Wirtschaft angepackt. Da diese zu etwa einem Drittel für den Krieg und die Zerstörung der Menschen arbeitet, würde eine plötzliche Stilllegung der Kriegsproduktion enorme Probleme der Arbeitslosigkeit mit sich bringen. Die beiden anwesenden Wissenschaftler erklärten, dass auf der Ebene der Vereinten Nationen Arbeitsgruppen sich um dieses Problem bemühten, das in einigen Produktionsbetrieben diese Neuorientierung konkret an die Hand genommen werde und dass jene Regierungen unterstützt werden müssten, die in dieser Richtung etwas unternehmen. Aline Boccardo sagte, dass es besser wäre, jene Männer, die Atombomben produzieren, zu einem Spaziergang an den Meeresstrand zu schicken und ihnen die Arbeitslosenrente zukommen zu lassen. Das sei für die Welt billiger (Ausrufezeichen). Natürlich wollte sie mit dieser Äußerung die Schwierigkeiten, die sich

der Neuorientierung der Wirtschaft stellen, nicht verkleinern - allerdings wollte sie damit sagen, dass 15 Tönen Munition und Bomben für jeden Erdbewohner zuviel sind, und dass die Kräfte der Menschen endlich für andere Zwecke eingesetzt werden müssen: für die wesentlichen Bedürfnisse der Menschen, d.h. für den Sieg über Hunger, Krankheit, Analphabetentum und alle anderen Nöte, die in der Welt zahlreich sind.

SCHWEDISCHE THEOLOGIN LEHRT DIE KUNST DER PREDIGT

Stockholm (Schweden) -8. März 1978

Während auch in der lutherischen Schwedischen Kirche man noch immer über das Recht von Theologinnen streitet, zu predigen und die Sakramente zu verwalten, hat die Theologische Fakultät der Universität von Uppsala eine Frau damit beauftragt, die Kunst der Predigt zu lehren. Pastorin Kerstin Berglund, Seelsorgerin der Gemeinde Vaksala bei Uppsala, wird ihre Lehrtätigkeit auf dem Gebiet der Homiletik in der Theologischen Fakultät aufnehmen.

LUTHERISCHE FRAU IN BISCHOFFSFUNKTION

Strassburg (Frankreich), 15. August 1978 (lwi) - Im Osten Frankreichs, wo der Protestantismus traditionell im Leben der Gemeinden eine grosse Bedeutung hat, ist Marie-Louise Caron, eine braunhaarige, dynamische Frau in den Vierzigern, eine ungewöhnliche Gestalt. Frau Caron - oder genauer Bischof Caron - ist die einzige Frau in einem überwiegend katholischen Land, die bischöfliche Funktionen wahrnimmt. Sie ordiniert Pastoren und kontrolliert die religiöse Unterweisung in den Schulen des Gebietes. Zwar gibt es in der lutherischen Kirche Augsburgischer Konfession im Elsass und in Lothringen keine Bischöfe als solche, aber es gibt eine Entsprechung in der Form von "Kircheninspektoren", die für grosse Gebiete zuständig sind. Frau Carons Gebiet umfasst 40 Gemeinden.

Obwohl sie grundsätzlich auf Lebenszeit gewählt ist, will Frau Caron ihr Amt, das sie seit 1978 innehat, nach Ablauf von sieben Jahren abgeben. Sie stammt aus einfachen Verhältnissen und verrichtete vielfältige Arbeiten, um ihr Theologiestudium zu finanzieren. Marie-Louise Caron übt weiterhin ihr Pastorenamt in drei elsässischen Dörfern - Waldersbach, Bellefosse und Belmont - in einer gebirgigen Gegend am Rhein aus. Es ist so üblich, dass die Kircheninspektoren - es gibt deren sieben in der Kirche Augsburgischer Konfession im Elsass und in Lothringen - engen Kontakt zu Pastoren in ihrem Gebiet unterhalten. Um ein guter "Pastor von Pastoren" zu sein, muss ein Kircheninspektor eng seinen Gemeinden verbunden sein.

Beobachter sehen in Carons Ernennung ein Beispiel für die grössere Rolle, die Frauen in Frankreich seit der Wahl des reformfreudigen liberalen Aristokraten Valéry Giscard d'Estaing zum Präsidenten der Fünften Republik im Jahre 1974 zuteil wird. Bei der Wahl setzte sich Caron gegen zwei männliche Kandidaten durch. Ihr Zuständigkeitsbereich umfasst einen Teil von Strassburg mit seiner reichen religiösen Geschichte und neue Städte, wo die Kirche schnell handeln muss, wenn sie ihre Dienste anbieten will.

In Waldersbach ist Marie-Louise Caron die jüngste Nachfolgerin von Pastor Johann Friedrich Oberlin, einem bekannten Geistlichen des 19. Jahrhunderts. Oberlin zählte zu den Pionieren von Kindergärten. Ihm ist der Anbau von Kartoffeln und die Produktion von Baumwolle und Leinen in dem Gebiet zu verdanken, das vorher sehr arm gewesen war. Oberlin setzte sich auch für die Herabsetzung der Arbeitszeit und das Verbot von Kinderarbeit in Fabriken ein. Heute leidet Waldersbach an der Krise der französischen Textilindustrie und der Abwanderung der jungen Menschen in grössere Städte. Frau Caron kümmert sich um diese Probleme. Sie versucht, den Gemeindegliedern, die unter schwierigen wirtschaftlichen Bedingungen leben, Hoffnung und Glauben zu bringen, und wendet sich dabei auch gegen den Antisemitismus.

TENSION OVER WOMEN CLERGY IN SCANDINAVIA

(This report originally appeared in the Zurich "Tagesanzeiger" and is from the Scandinavian correspondent of that newspaper.)

Scandinavian pastors continue to be divided on the question of their women colleagues. While the Danish association of ministers elected for the first time a woman president, in Sweden and Norway women pastors are meeting difficulties. A Norwegian professor said they were acting as a wedge to split the church; and the Swedish parliament has had to consider the problem again because opposition of male pastors and bishops to accepting women in the pulpit has hardened.

In appointing the 45-year-old Karen Horsens as the new president of the Danish association of ministers, the 2000 Danish clergy, of whom 115 are women, have set an example of democratic toleration towards a minority. Pastor Horsens declares that she has never suffered any discrimination - but the reason for that be that she is "thick-skinned". But whereas in Denmark women pastors have been accepted quite naturally and without conflict with the blessing of all ten bishops, their twenty Norwegian colleagues are far from being in such a good situation. Many clergy still show strong opposition to recognizing women pastors. Some wish that even those women who have already been ordained would relinquish their office and confine their activities to those of parish workers.

The same views are strongly expressed in some quarters in Sweden. Nevertheless, the last remaining Swedish diocese, that of Göteborg, has just appointed a woman pastor. Bishop Bertil Gärtner, who is 53 and has been the incumbent since 1970, opposes women pastors "with

a clear conscience", to use his own words.

If certain clergy persist in their recalcitrant attitude which goes so far as threatening to leave the church, it is not certain that the church will not be split. There are already eight parishes of the Free Lutheran Confessional Church which have been founded in protest.

Meanwhile malicious attacks on women pastors, against which Bishop Strom spoke in his New Years Sermon, are being investigated. Nearly half the women in Talar have received anonymous letters, in some of which it was said they were the devil's work. Karin Andersson, member of parliament, made a very strong reference to discrimination against women pastors. Speaking as president of the Equality Commission she called for the abolition of the conscience clause which was appealed to by many pastors merely as a pretext for discriminatory treatment of women. She also said the parliament must try to put a stop to the prejudiced behaviour of male theology students against women students. This discrimination is particularly marked at Lund in the south of Sweden.

Margit Sahlin, the first woman pastor to be ordained in Sweden, finds it shocking that the Minister for Church Affairs might be obliged to intervene in an internal quarrel within the church. She spoke of the defamatory letter she had received and deplored the extreme bitterness and venom being displayed among Christians.

LICKING THE LOAN BARRIER

A major problem facing women in many countries is the unwillingness of banks and other financial institutions to lend them funds. In developed countries, this is often because they have never worked steadily or because financial transactions - mortgages, credit, loans and so on - have been in their husbands' names, even if they themselves have contributed substantial funds. The problem is even more severe in developing countries where women often have difficulty establishing themselves as financial entities.

Among the responses to this problem has been the creation of Women's World Banking (WWB). The original concept of WWB emerged at the "Workshop on the Integration of Women in Development", held just prior to the International Women's Year Conference in Mexico City in 1975. The Committee to organize WWB has developed the structure and operating priorities of WWB, which is designed not as a commercial bank but rather as an independent, income-producing financial institution which will guarantee loans made by local financial institutions to individual women, groups or associations.

Besides its loan-guaranty function, WWB will provide technical and managerial assistance to loan recipients, and as a result of its research and collection of data on the status of women in their local economies, it foresees being able to supply information which may play a vital role in women's increasing financial participation in their countries' affairs.

WWB is seeking its initial capital from women and women's groups, and is currently engaged in an international fund-raising drive. A

senior staff is responsible for raising this capital, and for supervising WWB investments, co-ordinating information and research and developing and co-ordinating networks to further the education of women and hasten their entry into the business and decision-making sectors of their societies.

For more information: *Committee to Organize Women's World Banking*, P.O.B. 1691, Grand Central Station, New York, NY 10017, U S A

ECLA - NGO LIAISON OFFICE

The United Nations Economic Commission for Latin America (ECLA) opened a new office in January to provide liaison services with non-governmental organizations (NGOs) involved in development in South America and the Caribbean. The office head, Liaison Officer Helena Sertsios, is eager to arrange contacts between NGOs active in a particular kind of development assistance, such as housing construction or fisheries, and ECLA staff with similar interests. Another area of concentration will be that of involving women in the development process.

For more information: CEPAL, Casilla 179 D, Santiago, Chile

Women's contribution to production is seriously reduced, and their well-being jeopardised by the deficiencies in education and professional training, a document recently published by the United Nations Development Programme argues. The difficulty is aggravated by the virtual exclusion of women from many occupations.

The analysis, prepared by the Centre for Social Development and Humanitarian Problems is part of the UNDP's programme for the United Nations women's decade, which aims to achieve equality of opportunity for women.

The document admits that the UNDP itself, until recently, as guilty as any of presenting women seeking employment with difficulties. In the middle of 1977 only seven women held posts at the rank of section chief or above, while there were 177 men. During 1975 and 1976 seventy five men but only four women had been recruited.

But towards the end of 1977 the situation began to change, as the UNDP hired 11 women and 15 men in its overall recruitment plan, and at the end of the year it was seeking to recruit another 15 women, thus increasing the number of women employed by 50 %.

One of the UNDP's priorities in the personnel field is to place at least four women a year in senior posts as representatives or deputy resident representatives in its offices abroad.

The difficulties involved in acknowledging women's professional capacities give rise to a problem of a more general nature if women are to fulfil not only their economic and social roles as the vital centre of households, but also play

UNDP: Focus on

Women's Participation

their parts as skilled workers, farmers, teachers and business women, at the very least, the document says, women's contribution to production is seriously reduced, and their well-being jeopardised by the lack of education and professional training, and their virtual exclusion from many occupations.

The UNDP adds that it has for some time been aware of the importance of incorporating women more fully into development programmes, both as participants and beneficiaries.

Efforts towards the achievement of this objective have increased since 1967, since when growth in the number of relevant projects has been uninterrupted. In 1975 the administrative council of the UNDP announced that the integration of women into development should be a permanent consideration in the formulation, planning and execution of all its projects and programmes.

This policy is being applied on three fronts. The UNDP is in the process of heightening awareness of the need to increase women's participation in development, and coming to decision on the practical measures required to achieve it.

At the same time it is contributing to the elaboration and financing of projects aimed at solving women's problems in rapidly evolving societies. Finally it is hiring a greater number of women to fill senior and responsible posts within the UNDP itself.

The UNDP recently published a series of detailed directives, intensifying concrete ways in which women can participate in projects it supports.

Moreover, it has distributed to its overseas offices a questionnaire on the extent and character of this participation, and the answers show

that considerable progress has been made in this field. In 1978 and 1979 a more intensive evaluation of the efficacy of its efforts will be carried out by the UNDP.

The programme thus hopes to take account of women's interests, and ensure that priorities are established which will alter the disadvantageous situation in which women find themselves, and which has deprived developing countries of large reserves of ingenuity and energy.

The largest maternity protection benefits for women workers in the Africa Region are found in Francophone countries, according to a recent study done by the ILO (Women at Work, 3, 1977, P.11-2, 14-18). The average length of maternity leave was 14 weeks in these countries, with the Governments frequently providing free treatment or hospital attendance at the expense of the employer or social insurance fund. In the majority of countries of Africa, dismissal of a woman worker during maternity leave is forbidden by legislation. The Francophone countries also generally provide for nursing breaks for working mothers of up to one hour per day.

*From: Newsletter No. 2, July, 78
of the Africa Training
and Research Center for
Women*

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MIGRANT WOMEN SPEAK

Interviews presented by: *Jean Guyot, Ruth Padrun, Evelyne Dauphinet, Yvonne Jospa, Elena Fischli, Marianne de Mestral, Doriana Giudici, Chantal Scheidecker*

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Migration or immigration is a many-faceted problem. It affects millions of people all over the world: in nearly all European countries, in Northern and Southern America, in Asia and in Africa.

Migrant workers have become a favourite subject of studies and statements by academics, politicians and social workers. These works, however, treat the people with whom they are concerned at the conventional academic distance.

But what about the migrants themselves, their real life experiences, their expectations and potential? Instead of talking about migrants, this book lets them speak for themselves, and thus invites and compels us to listen to them. More important still, it is migrant women who address us here.

Of course the problem of migrant women cannot be isolated from those facing all migrant workers, but as we read these testimonies it soon becomes evident that the situation of these women is much more difficult than that of the men. It is also much more symptomatic of the inadequate and often appalling conditions in which most migrants have to live. It also raises in an especially poignant form major questions of women's rights to which public attention is only now being given.

As we read of their daily lives, the education of their children, their search for work and the racism they encounter, we come to understand the nature of the struggle in which migrant women all over the world are engaged today.

THEOLOGY OF MARRIAGE AND THE PROBLEMS OF MIXED MARRIAGES

Dialogue between the Lutheran World Federation, the World Alliance of Reformed churches and the Secretariat for Promoting Christian unity of the Roman Catholic Church 1971 - 1977

single copies (in English, French and German) free available from :
World Alliance of Reformed Churches and the Lutheran World Federation
route de Ferney 150, CH-1211 Geneva, Switzerland

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DIRECTORY OF WOMEN'S ORGANIZATIONS

The 311-page directory is free of charge and is available from:

Women in Development, AID, Washington, DC 20523, USA

A useful aid to increasing communication among women's groups around the world is the International Directory of Women's Development Organizations by *Franziska P. Hosken*.

Because it is published under contract with the Agency for International Development (AID), and thus is not subject to copyright law, AID encourages its translation and/or reproduction and suggests that some countries might be inspired by it to produce their own national directories.

Although the original directory plan was to include only organizations in developing countries, a limited number of groups from the developed world have been included in order to acquaint the developing nations's groups with them.

CHOICE BEYOND CHILDBEARING

Available from: *The Worldwatch Institute, 1776 Massachusetts Ave. N.W.
Washington D.C., USA*

World birth rates will start to fall only when women are treated as equal partners in society. This is the theme of a new report entitled WOMEN AND POPULATION GROWTH: CHOICE BEYOND CHILDBEARING, which claims that the occupations of women in poor countries, and the value attached to children in agricultural societies, combine to keep women producing more children than they can care for. The aim should be to increase the education of women, and pay special heed to creating employment.

NEW SKILLS FOR RURAL WOMEN

Available from : *AFSC, 1501 Cherry Street, Philadelphia, Pa. 19120, USA*

NEW SKILLS FOR RURAL WOMEN has been published by the American Friends Service Committee (AFSC) whose involvement in Africa has been long and extensive. New Skills is the first report of the AFSC's women's resources programme and is concerned with a tie-dyeing project.

HALF THE WORLD'S PEOPLE

A report of the Consultation of Church Women Executives, Glion, Switzerland, January 1977

Available from : *World Council of Churches, Route de Ferney 150,
CH-1211 Geneva, Switzerland*

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